

The Brooklyn Jewish Center Review

**ISRAEL ZANGWILL –
INTERPRETER OF HIS PEOPLE
TO AN ALIEN WORLD**

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JEWISH EVENTS IN REVIEW

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HARRY STRONGIN, President

The Aftermath of the Election

THE election is over, and with it is happily ended one of the bitterest campaigns ever waged in the history of American politics. It is not for us to speak on the issues of the campaign; the electorate has spoken, and when the voice of America speaks, we feel confident that all Americans will accept that voice as their own.

It is, however, interesting to note some of the aftermaths of the election. First of all, we believe it marks the severest blow which the forces of reaction have received for many a year. No presidential candidate ever had banded together against him so many reactionary forces as had Roosevelt. No one could possibly accuse Governor Landon of reactionary sentiments. But Governor Landon suffered not because of himself, but because of some of these dark forces who held on to his banner. These dark forces upheld Landon not because of love for Landon but because of their hatred of Roosevelt. The victory of Roosevelt was the severest rebuff that America could have given to all these followers of racial hate, political blackguardism and fascist and Nazi sympathizers.

Secondly, the eclipse—or shall we say the complete repudiation?—of Rev. Coughlin and all that he stood for is one of the great blessings of the aftermath of the election. Coughlin was the demagogue par excellence, symbolizing the depths to which a democracy could fall. That his irresponsible ravings on the radio will no longer molest us is one of the great blessings that the overwhelming Roosevelt victory has achieved.

The election, as far as the Jew is concerned, has also proven this—that there is no Jewish vote, that Jews vote as citizens of America and not as Jews. Alas, that cannot always be said of some of the other religious and racial groups in America. Prominent Jews were active in the Landon as well as in the Roosevelt forces. The fact that even in New York City, with its large Jewish population, the democratic can-

didate for Attorney General so overwhelmingly defeated Judge Pearlman—a Jew actively identified with so many Jewish causes and having the esteem of all Jews—proves conclusively that Jews vote for their parties as Americans and not as Jews.

We believe that all Americans now realize, that America symbolizes liberalism and democracy in the truest sense of these words. The election has given us a new faith in America and in the forces of Democracy. Let us pray that our faith shall never be shattered.

THE SISTERHOOD'S NEW POLICY

THE Sisterhood of our Center is to be congratulated upon the new cultural policy it has adopted, a policy which we are confident will add much to its prestige and win for it the greater interest of large numbers of our Center women.

The officers and cultural committee have decided to lay great stress upon the monthly meetings which take place on the second Monday afternoon of every month. At the gatherings very little business will be transacted, the smaller Executive Board taking care of the necessary business at its own frequent meetings. The monthly meetings will have only a brief report of the activities of the Executive, and the major portion of the program will be devoted to a cultural program.

But even in this there is to be something novel. The Sisterhood will rely more upon its own members for participation in these programs. Once every two months one of our Sisterhood women will give a review of and comment on Jewish current events. Once every two months one of our Sisterhood members will present a review of one of the outstanding books in the Jewish or in the secular fields of literature. At other times women of the Sisterhood will speak on assigned topics or give readings in poetry. In brief, we shall depend more upon home talent,

and thus develop our women in expressing themselves on Jewish and literary themes. Another interesting innovation will be the inclusion, at least once every two months, of a ten-minute talk on a religious theme by a member of the teaching staffs of our Center Academy and our Center Hebrew School which will explain and interpret the various rituals and observances in the home and in the synagogue. Thus the women will gradually acquire in a very informal way an intelligent understanding of the origin, the true meaning, and the development of the customs and rituals which play such an important role in the life of our people.

The November meeting has already proven the success of this new policy. A very large attendance of representative women of our Center, young and old, enjoyed a program in which one of our own women gave an interesting review of current events. The December meeting promises a new surprise: some of our women will read their own poetic writings on Jewish themes. We have capable women who are doing fine things in literary fields. Through the Sisterhood we will get to know them and to appreciate the talents that are theirs. We are confident that the women of our Sisterhood will show their interest in and appreciation of these new efforts by attending these monthly meetings en masse and making them the rallying point of all the women of our Center.

—Israel H. Levinthal

FIVE HUNDRED

JUDGE EMANUEL GREENBERBG and his committee have embarked upon an ambitious program, the enrollment of five hundred members for the Center during the month of December. It is the first time in the history of the institution that a concentrated drive of this magnitude is being undertaken, and it will require a great deal of zeal and energy on the part of the committee to bring about the success of the campaign.

Business conditions in the past few years have played havoc with many Jewish organizations. Reduced incomes brought about retrenchments in

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the budgets of most people. Memberships decreased and the usual campaigns for funds had to be abandoned for lack of support.

Now there are signs of renewed prosperity. President Roosevelt declared only recently that the period of emergency is over. This should have its salutary effect on the success of our membership campaign. Hundreds of people residing in the vicinity of the Center could be induced to become members of the institution. All we need are the men and women to urge them to join. The members of the campaign committee are well fitted for this work. We wish them a full measure of success.

—J. G.

THE OPENING OF THE CENTER LIBRARY

AFTER a lapse of some time the Library of the Center opened to the public on Sunday afternoon, November 15th. We must confess that the library is not as complete as we might wish it to be. What it lacks in number of volumes housed, is made up in the quality of the books. The ideals that actuated the Center in organizing this library is just cause for pride and we can hope that we shall have even more reasons for justifiable pride in the years to come.

Our library has an element of uniqueness in that it is the only library of Nazi-banned books in the United States. The mere fact that such a man as Abert Einstein gave his endorsement to it is sufficient assurance that it is a worthy and important undertaking.

But that is not all. The Nazi-banned library is our challenge to Hitler and his henchmen. Once again we proclaim to the world that the Kol Yaakov (the voice of Jacob) is superior to the Yedday Aisov (hands of Esau). Once again we say with the Prophet Zechariah, *Lo B'chail V'lo b'chvach Ki im b'ruchi omar Adonoy Tsevo os* (Not with strength nor power but by my spirit says the Lord of Hosts.)

Once again we exalt the book over the sword. Once again we say with Hanaiva ben Teradion when he was burned with the Torah, *Gevilim nisrofim v'osiyos porchos* (The parchment is burning but the letters are flying in the air); the books you may burn, the paper you may destroy but the Jewish ideals, the ideals of liberty and freedom for all, of peace for all, you cannot and will not suppress.

—Louis Hammer

THE ARAB AND THE JEW IN PALESTINE

AN OBSERVER'S REPORT

By MORDECAI HALEVI

IS THERE really no hope for harmony between Jew and Arab? If there were none our chances for building the Jewish homeland in Eretz Israel would indeed be very poor, since the Zionist problem is concerned perhaps not so much with the 900,000 Arabs living in Palestine as with the millions of their brethren in the neighboring countries of Iraq, Syria, Hedjjas and even Egypt. Peace and understanding will mean great business and industrial expansion, while continuous antagonism will, under the best circumstances, result in a limited development, mainly along agricultural lines.

Fortunately, the road to a possible solution, while a difficult one, is not impassable. The Zionist movement so far sinned enormously in failing to properly attack this problem, and its future success depends largely upon its readiness to make it the major issue.

In the last fifteen years there has arisen in Palestine a group of youthful nationalists, especially among the professionals and government officials, who have made it their task to free the land both of present British dominion and future Jewish superiority. Educated mostly in European colleges, they have been greatly influenced by the sort of nationalism found in Germany and Italy to the point of believing in the power of the nationalistic spirit to perform wonders. The recent successful revolts in Syria and Egypt intensified their zeal, and the increased Jewish immigration of the past few years quickened their activities.

These young Arabs are not leaders of such developments as the strike and its accompanying terror, but they have succeeded, by violent acts and threats, in forcing their will upon the actual leaders, who were, and secretly are now, bitterly opposing one another in a fight for supremacy.

With the group of Arab nationalists we cannot come to terms. They will be satisfied with nothing less than the realization of their complete program.

However, we need not be so much concerned with them, for while they

exert great power during periods of upheaval they are devoid of a sense of reality insofar as the actual needs of the country are concerned. They are unable to grasp the fact that the Palestinian prosperity, and a standard of living much higher than is to be found in any of the neighboring states, came about as the result of the Jewish immigration. The Arab population has nearly doubled since the war, the newcomers being drawn from the surrounding countries by the lure of the better conditions in Palestine. They do not understand that to stop Jewish immigration and prohibit the sale of land to Jews would mean immediate devaluation of the hundreds of thousands of *dunams* held by Arabs, who are anxious to sell to the Jews but have held off for no other reason than the hope of getting a better price.

I myself know of one Arab who demanded for a certain tract of land the enormous sum of fifty thousand pounds, and who is now panic-stricken at the thought that he may be unable to get as much as five thousand pounds for it. I also recently saw an Arab sheikh plead with a friend of mine to buy some land in his village.

To be sure, these examples prove only the self-interest of the few and the rich; but it is these who are still the powerful and the influential among the Arab masses, despite temporary setbacks.

It is a fact too that only three or four years ago numerous representatives of Transjordania came to the Jewish Agency to beg it on behalf of various tribes to buy land and settle among them. Why, they argued, should they face misery and poverty at a time when their brethren across the river were prosperous? That they were sincere is proven by the offer of their king, the Emir Andullah, to sell a tremendous tract of land to the Jewish Agency—or, to be exact, lease it for 99 years—for the purpose of Jewish settlement. Nothing came of these offers because of the government's opposition, but they are illustrative of the appreciation which great numbers

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ISRAEL ZANGWILL – INTERPRETER OF HIS PEOPLE TO AN ALIEN WORLD

By WILLIAM I. SIEGEL

This article is published in commemoration of the Tenth Anniversary of the Death of Israel Zangwill.

AT the turn of the 19th century, immigration of East-European Jews introduced a bewildering new — and a newly-bewildered — element into the social order of Western Europe. Russian persecution had attained a completeness of scope and minutiae of detail which even Jewry's long apprenticeship in suffering had not prepared it to endure. "Sufferance is the badge of all our tribe"; but that is a livery which must be cast off when hope dies and the soul sickens at the travail of the body, or when the body faints under the burdens put upon the soul. And truly Russian Jewry, although it had lived in the land since the days of the Khazars, at last had — and knew it had — no further hope. Ignatyev's "Temporary Rules" of May 1882, as interpreted by his collaborators, Pobyedonostzev and Von Plehve; pogroms at Kishineff, Rostov and Starodub; mass expulsions such as at Moscow in 1891: these were *Mene, mene, tekele, upharsin* which wrote of the destruction of Jewish life in Russia. With utter and unoriginal monotony, history was again its repetitious self.

The process of change and adaptation to a new environment is still part of our own memory; even, of our own experiences. Many of us are too close for a perspective; yet the interplay of relationships needs analysis. Everything in Western life was strange to the Jew and he in turn was no less a peculiarity to the West. In one instant he had been translated from behind the walls of a ghetto into and among the open and free opportunities of a liberal civilization. Everything which he brought with him seemed inappropriate to this new venture in life; speech, racial customs, individual habit, garb and manner. In the East these had seemed normal to him and to those among whom he lived (even though they accepted him and his customs with the easy contempt of familiarity). With age, custom had merged into law and had assumed the aspect of the unchangeable. In England and America they became anachronistic and, worse, outwardly, at least, ridiculous. Unless they were to be understood and until the real Jew beneath the outer shell of semi-Oriental differences became known to his new neighbors, no real comfort in the new relationships

could be had by either party. The chemical reactions in the experiment of transforming a Russian Jew into an American are many and fundamental; and yet, such are the standards of values which men create for themselves, the superficial elements of dress and manner can be — indeed, were and are — more important momentarily than character and personality.

The Jew is of a peculiar race, a stubborn and a stiff-necked people, and as such has furnished for the interpretive writer a fertile field of inquiry. It cannot be said that non-Jewish authors as a group have been fair to us. Had we not developed among ourselves our own ambassadors of literature, then by so much would the integration of the Jew into Western life and the understanding of the Jew by Western peoples have been retarded.

Foremost in the roll of Jewish authors who in the English language have interpreted Jewish life in terms of this dualism of race and environment is the name of the brilliant, versatile novelist, poet and dramatist, Israel Zangwill. Writing with the keen insight of his craft and with the wide range of his racial sympathies, he held the attention of readers both Jewish and Gentile; and in pictures replete with human interest as well as literary merit, he won for himself an unusual place in the annals of the written word. His formula was comprehensive: "Artistic truth is for me literally the highest truth: art may seize the essence of persons and movements no less truly, and certainly far more vitally, than a scientific generalization unifies a chaos of phenomena. Time and space are only the conditions through which spiritual facts straggle."

Zangwill was born in London in 1864 and, with the exception of a few years residence in Bristol, his life was spent in the British metropolis. He

attended Jews Free School and the University of London and later became a teacher at his early training school. Here, probably, he received his first impulse to write about that Jewish life to which his own kinship naturally led him.

The modern Jew has for the social writer the same fascination which the unusual, the abnormal, has for the scientist. Segregation through the ages from the communal life of the peoples with whom destiny has placed the Jew has intensified his original Oriental cast of mind and spirit and has developed social and religious customs peculiar to the Jew and foreign both in form and spirit to the practices of his neighbors. From these materials of enforced aloofness has been wrought the plot of Israel's tragedy. The exodus from Eastern Europe brought the Jew to lands of more advanced civilization, where his political and economic liberty has been safeguarded. (Germany is an exception to everything which has been, and will be, said here). But in proportion as his rights have thus increased so has the intricacy of his racial problem been intensified. For in this enlightened golut where the Jew could "draw the easy breath of the freeman" lies our greatest peril. In the communities and ghettos of the Western world, free though they are of the hated walls and the clinging gates of tradition, there has for two generations waged the most insidious, sinister struggle of our history. For here the Jew has faced the problem of assimilation; a problem thrust upon him by the very liberty, the early denial of which preserved the unity of the people and safeguarded the integrity of its tradition. The Jew has met the problem in divers ways, and not always and completely satisfactorily. The tragedy has lain in the intellectual and spiritual gulf which in so many cases opened between parents and children. The older generation, reared to love the bonds which their religion had fashioned for them, dreaded the loose observance of the young, raised in the street (monitor of child life) which mocked and jeered at the gabardine of the old Jew. The young Jew, at least of a type, tired of binding on his phylacteries and finding relief in the opposite extreme of

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indifference, verged dangerously near to forgetting or denying his people and his religion. The thought occurs that the attitude of the non-Jew was and is the barometer of Jewish racial integrity. So in his perplexity and trial, the Jew became for the sensitive and perceiving author a brilliant subject, replete with the materials to be found in his peculiarities and in his idealism, in his faithful adherence to the Shema and in his occasional doubts and dero- lictions from it.

From the standpoint of pure literature, Zangwill was doubtless the foremost Jewish figure of his generation. He possessed great catholicity of mind and expressed his many interests in prose and verse, the drama the essay and the novel. It is, however, his relation to the Jewish people which is here adverted to. The greatest share of his thinking, and the finest part of his writing, was devoted to the problems of his people. In this capacity he was the portrayer of "the indestructible soul of the Hebrew, waiting for the mercy of God".

From this viewpoint of appraisal, Zangwill's finest work was the novel "Children of the Ghetto". It is a book combining the history, morality and psychology of Jews of various economic and social strata, treated in a manner new in English literature. Chosen people or not, the Jews have undoubtedly been a marked race and the anomaly of their position in the world has in all ages been faithfully recorded in contemporary literature. Beginning with the earliest miracle plays and dramas in England, it was conventional to treat the Jew as villain, buffoon, knave or fool. From Sheva through Shylock and Barabas; from Cumberland and Marlow through Shakespeare to Sheridan and Pinero, this bastard genealogy of the Jew in literature rang all the changes of unlovely and unlovable character. "If your playwrights want a butt or buffoon, or a knave to make sport of, out comes the Jew to be baited and buffeted through five long acts for the amusement of all good Christians".

Zangwill's novel will endure as a classic of the ghetto, as a work of heroic proportions. In it he chronicled every experience and emotion of first-generation English Jewry. The Ghetto with its quaint Orientalism amid the Western bustle of London is projected on a large canvas and in a series of masterly pictures appear the salient personages of the race. Nor were these

portraits painted by a sycophant seeking Jewish applause. Where Zangwill found faults, he showed them. But withal it was a kindly analysis. The author wrote lovingly, and not to wound. He exhibited characteristic foibles of our people but he also showed to the world its inherent moral strength and the beautiful spirituality which underlies an exterior so naturally the result of centuries of persecution. He created characters (Reb Shmuel, the kindly and scholarly old Rabbi) which are an answer to many a charge leveled against the Jew: the charge of materialism, of smugness, of a decadent spirituality. Some of these are untrue—for where is the lack of idealism in a people who by the power only of the spirit have survived two millenia filled with the most ingenious torture of mind and body? And as for the charge that our essential selfishness is expressed in a greedy grasping, Shylock's outburst is still a complete answer: "the villainy you teach me I will execute, and it shall go hard but I will better the instruction". Surely, as Zangwill put it, the people of Christ has been the Christ of peoples!

The current of "Children of the Ghetto" is continued in "Grandchildren of the Ghetto" picturing the change from the sweatshop to the salon. The transition was hard-won and only through the difficult process of the Jew making for himself and family a new home amid an unfamiliar folk. Pioneering is hard for all men but doubly so for the Jew; for as Renan has said "When we are occupied with humanity, we forget the Jews and when we are occupied with the Jews, we forget humanity".

In the different form of the drama, Zangwill in "The Melting Pot" carried forward the purely Jewish interest of this theme. Here, however, conflict of ideas occurs. This simple statement of the play as a picture of American Jewry was the fusion of that Jewry with other foreign-born elements in a melting-pot which would produce the American of the future. America is the "land where God would wipe off the tears from off all faces". Stated in this manner, the thesis of the book is, of course unexceptionable. In the years since its publication (in those earlier years when the question was more practically important then, since the advent of Hitlerism, it has now become) exegetic attempts have been made to give the book a subtler implication. Some have professed to see in

it propaganda for the doctrines of the assimilationist and a repudiation of the Zionist ideal. In the person of David Quixano speaks, they say, the assimilationist (and the author); whereas David's grandmother and his uncle Mendel do but voice a dying memory of an ancient and unrealizable hope. The message of the book, they say, is in dramatic form, the same as that of a contemporary rabbi who enunciated the following doctrinal gem: "It is the unity of mankind that modern Israel works for, waits upon, and when needs be, suffers for. This unity is not to be hastened by resuming a national separateness. On the contrary, Israel dispersed is the binding link of the nations; the symbol that as God is one, so are all mankind one".

It is probably a fitting and adequate commentary on this point of view that this same rabbi opposed before the United States Foreign Relations Committee the resolution for the establishment in Palestine of a Jewish National Home! The irony of it all is that although every other folk that has ever appeared in history has struggled desperately and passionately for a home in which to express itself, it remains for Jews to counsel fellow-Jews that the part of wisdom and self-respect is to abjure a national expression and to court national suicide. This is tantamount to the assertion that Jerusalem—for no one else but the Jew—is nothing more than the birthplace of his memories and his faith. This is pseudo-history and pseudo-sociology: it is nothing but a symptom of a diseased racial spirit. Faith may move mountains; but even faith needs a fulcrum. The Jew has as much right to a national destiny as has the Frenchman and the Italian. Self-respecting Jews have long ceased to explain our position and justify our existence by the specious plea that Israel has a mission among the nations, that we are the bearers of a mission which "advances ceaselessly towards its fulfillment through the progress of religious ideas". There is no need for such a body of proselytizing priests, for a cult of religious enthusiasts. As Zangwill makes Heine say: "Let us trust, for the honor of God, that the contradictory creeds for which men have died are all true". Nor does this assertion damn the Jew any more than the fact that 600 years have elapsed since Magna Charta makes for the uselessness of modern England. Every nation, after

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SPRING UP, O WELL

By DOROTHY RUTH KAHN

(This is the closing chapter of Miss Kahn's widely praised book, "Spring Up, O Well". From it the title of the book is taken. It is reprinted here by special permission of the publishers, Henry Holt and Company.)

ALI BAER ENU LAH (Spring up, O well. Sing ye unto it). Again and again the four Hebrew words rode forth on a triumphant melody. Ali Baer enu lah. Now swelling like a mountain stream. Now subsiding. A soprano voice swings off lightly on the first bar. A bass lustily seizes upon it and sends it rocketing out through the open door into the night.

Eight hundred young men and women are gathered in a dining hall in Kfar Saba to celebrate the finding of water by the Kakovesh group which is founding its farm near by. Strung across the room is a banner bearing the four words which appear in the chapter taken from Numbers, "And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up, O well; sing ye unto it: The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves."

Chairs and tables have been removed to conserve space. But still it seems as though the walls must creak from sheer pressure of bodies. One body is pressed tightly against another body. The hot breath from the nostrils of one steams into the ear of another. The room is packed with disconnected legs, thighs, bosoms, buttocks, full red lips, gleaming teeth. Here there is the close heat of bodies and perspiration. But outside there is a cold, grey, drizzling rain. Hundreds more of young people are standing ankle deep in soft, yellow mud to catch stray sounds. The more fortunate have been able to push their way to a window, their heads peering over the ledge like so many busts in a sculptor's workshop.

All in this motley group are not young. Here and there is a greybeard. For this is a night of nights and people have come by foot, wagon, and dilapidated lorry from miles around.

Not only has a well sprung up. But Yehuda Shertok, one of their own, has sung unto it. The mighty song which is filling the room and bounding through the windows is his composition. The melody changes. The words do not. Ali Baer enu lah. There is no more to be said to-night.

There had been speeches earlier in the evening. Prolonged speeches that these people stood for three hours to hear. Labour leaders from Tel Aviv and the head of the Jewish Agency had spoken. And all had said, "Ali Baer enu lah." They had said it in a hundred different ways, probing for its deepest implication. They had quoted from the Bible, the Talmud, and this afternoon's Hebrew newspaper. They had told of wells that had been, and are, and will be. With words they had linked all wells together. They had made life spring from wells. They had made wells vital to-night—vital above all else.

Then a well-digger spoke of the well, their own well which had sprung up. In shirt-sleeves—and in simple, classic Hebrew he related the story of the digging. It is an epic in man's his-

spai. But they went on. They had dug a hundred and fifty metres and decided to give up in despair. But they went on. And then—at a hundred and sixty-two metres the sound of "mayim"—the Hebrew word for water which captures in its syllable the easy flow of a brook.

The well-digger has finished. There are more speakers. Strange people—glorifying water from the depths of their soul until you feel that never before have you known water intimately until these labourers brought it rippling from the pages of the Bible and the soil of new Palestine.

On a crude, improvised platform sits the orchestra; that is if a dozen people playing instruments may be termed an orchestra. For in nothing else has this little group of musicians anything in common with an orchestra in the accepted sense. When they took their places, it was with difficulty that the excess audience was pushed off the platform—and it still remains a mystery how they were absorbed into the already packed room. All of them were not absorbed, so that the musicians scarcely can find space for their

A VISION

There was once an Indian Chieftain who directed his three sons to climb a steep mountain and bring back to him what they found on the top.

The oldest son climbed one-third of the mountain and returned with a rare gem of brilliant hue which he had chipped from a stone.

The second son climbed two-thirds of the mountain and returned with a delicate blossom which he had plucked from the cleft of a rock.

The youngest son returned empty-handed saying, "I reached the top. I found nothing to carry away with me. But I caught sight of the sea. I caught sight of the sea!"

I know little of Zionism . . . But once I saw the face of a Chalutz consumed by a prophetic fire when he pronounced "Moledet (homeland) on the desolate hill of Tel Chai. And once I thought I heard, under the staccato tapping of a rivet in Tel Aviv, the ecstatic gasp of conception and the agonizing groan of birth.

I know little of Zionism. But I saw a Chalutz. I heard a rivet. And thus I caught sight of the sea!

—Dorothy Ruth Kahn's introduction to "Spring Up, O Well."

tory which has been repeating itself since the beginning of time but as he spoke it seemed as though it had never happened before. He and his companions had dug fifty metres and decided to give up in despair. But they went on. They had dug a hundred metres and decided to give up in de-

instruments. The first violinist's bow threatens to enter the 'cellist's eye with every movement and each time the trumpeter blows, the hair of the second violinist stands on end. The music sheets are held in place somehow on knees after the music stands cave

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THE WARNER BROTHERS BIOGRAPHY OF PAUL MUNI

(The following are the details of Paul Muni's professional and personal life as compiled by the press department of the Warner Brothers, his employers, and published here in exactly the same form as sent out more or less confidentially to the press. A few notes by the editor of the Review are appended below for the guidance of the reader—EDITOR.)

PAUL MUNI was born Muni Weisenfreud in Vienna¹ on September 22nd, 1897, making him an Austrian, but as his family came to the United States when he was very young he regards himself as a 100% American.

Was educated in the New York schools, but his schooling was often interrupted by professional stage work from his eleventh year on. He is one of a theatrical and musical family, his father and mother being actors,² and his two brothers musicians.

Since his early childhood, his ambition was to be a great figure on the stage. His first opportunity came when he was traveling with his family. They were about to open in a small town and needed an actor to play an old man's role. No actor being available, they tried the boy out and he was kept in that part from that time on. This was the first of the many "old man" character roles he has played.

The stage play, "We Americans," brought him his first recognition in the New York theatre, although he had played for several seasons with the Theatre Guild and other art theatres.³

His present ambition is to be allowed to continue his career along the lines he has laid out for himself. Never to be "typed" to one kind of role. Never to be in a position where he must play a role to keep the home fires burning. Has been known to turn down a part in a sure-fire "hit" because a more interesting role in a play which seemed to have a lesser chance for success appealed to him more.

He regards "Counsellor-at-Law" as his favorite stage play, "I Am A Fugitive From A Chain Gang," as his favorite picture, and "Seven Faces" as his worst picture.⁴

Music is his great interest outside of

the theatre. Has studied it since he was four year old and loves it.

He is an exceedingly fine violinist and could undoubtedly make a success on the concert⁵ stage should he ever give up acting—which he emphatically will not. Also might like to manage prize fighters.⁶

He is mad about the music of Beethoven and Bach. For light modern music he approves of Jerome Kern.

Prefers the stage to the screen. Says, "Contrary to common belief I do not think the screen gives an actor more leisure or home life."

He prefers New York as a place to live, but states that he is "getting used to Hollywood" and doesn't mind it any more. Buys his clothes in New York, saying that his tailor knows exactly what he wants.

He is one actor who states openly that he dislikes applause, "because no actor should come out of his role to take bows. Doesn't like interruptions during the making of a picture or the rehearsal of a play.

Is a rabid make-up artist. When given a role he will spend several weeks before a mirror with his grease paint and crepe hair until he "looks" the role. Once shaved off some of his hair so a wig would fit and waited no end for it to grow back again.

Has no pet economies worth mentioning. Drives a modest car and lives simply. Declares that he wants to live well—very well, indeed—but that he does not need to be rich in order to do so.

To keep fit he takes long walks and indulges in general exercises. He likes to box. Has no diet to bother about. Is fond of sour cream dishes, particularly sour cream salad.⁷ His favorite dish, he says is scrambled eggs.

Likes to watch prize fights, baseball games, soccer and football, but mostly fights.

Does a lot of reading and prefers the classic authors to the moderns. Names as his favorite authors, Gorky, Shakespeare and Tolstoy.⁸ Is interested, however, in the plays of Eugene O'Neill and the books of Upton Sinclair and James Joyce.

Is very much in favor of domesticity and is happily married.⁹ Enjoys mak-



Paul Muni

ing excursions to out of the way places with his wife. Especially to inns throughout New England, taking his violin, to rest and relax.

He emphatically disapproves of the star system in motion pictures and does not want to be billed as a star. In making a contract he sticks to his guns and adds that he simply will not make more than two pictures a year. This assures him of a long season on the stage between motion picture work.

He is very much interested in government politics and is well posted on what is going on in Europe.

Muni has black hair and black eyes, is five feet ten inches tall and weighs 165 pounds.

He is under contract to Warner Brothers-First National Pictures and his important pictures include: "The Valiant," "Scarface," "I Am A Fugitive From A Chain Gang," "The World Changes," "Hi, Nellie!" "Bordertown," "Pasteur."

Notes:

¹—He was born in Lemberg, an Austrian city now ceded to Poland.

²—Muni's parents were Yiddish players, very poor, and usually wandering about from town to town in a gypsy existence. His father's name was Philip, his mother's Saltche. Philip was his son's theatrical mentor. He died in 1916.

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FOOD FOR THE INTELLECTUAL

A REVIEW OF "THE JEW AND THE UNIVERSE"

By DR. ISRAEL H. LEVINTHAL

EVER so often we hear of the need of popular studies of great subjects for the benefit of the average layman. But in emphasizing the needs of the mass we are apt to neglect the need of the intellectuals, who also must be fed, if their intellects are not to starve.

Jewish literature has lately been enriched with popular work in the field of history and philosophy, religion and ethics, Talmud and literature, which certainly have helped to develop in the mass of our people a new appreciation of Jewish achievements in these branches of learning.

Rabbi Solomon Goldman, in his book, "The Jew and the Universe," recently published by Harper and Brothers, had an altogether different purpose in view. His aim was to reach the Jewish intellectuals, those who have made of science a fetish and of reason their new god. And he meets them on their own grounds and wages a battle with them with their own weapons.

Dr. Goldman is one of the outstanding leaders of the Jewish clergy. His dynamic personality has impressed itself upon Jewish life in Chicago, the city where he ministers, as well as in the many parts of the country where he has been heard. He is pre-eminently the student and teacher, possessing a vast amount of knowledge and the unique gift of imparting that knowledge to others. "Food for the Intellectual" shows his great familiarity with the latest research in the fields of science and philosophy, as well as his mastery of Jewish philosophy and Hebrew literature. And because the book gives evidence of that knowledge on almost every page it may fittingly be described as food for the intellectual. The style is not a simple one. The pages are replete with philosophic and scientific terms. Sometimes our Dr. Goldman even delights to create words. But withal, the book holds your attention and wins your admiration by the very force of its learning and its presentation.

The title in itself is perhaps a misnomer. The work is in reality a searching study of Maimonides, that great philosopher and Talmudic student, whose octocentenary was celebrated last year by Jews throughout the world.

But before attacking his subject, Rabbi Goldman makes a striking analysis of the two methods which mankind used to comprehend or solve the riddle of the universe: the method of logic and philosophy, and the method of intuition. The Greeks were the principal proponents of the first method, the Jews of the second. But he goes further, and proves to us, with the help of philosophy itself, the inadequacy of Reason, the impotence of Logic and how "the random intuitions of gifted and inspired men may at times be more enlightening and revealing than volumes of syllogisms" (p. ix). In a beautifully worded sentence he tells us: "The reputation of science is somewhat inflated. It has certainly not kept logicians from proposing logical absurdities" (p. 97). After a searching study of the impotence of science he comes to the conclusion that with all our philosophizing "neither philosophy nor science has been able to do more with Beginnings and Ends than has common sense or intuition" (p. 157). But it is not only through intuition that the Jew views the universe, but also through and in terms of human personality. "Judaism is intuition rooted in human experience" (p. 9). "This high value placed upon personality is the key to Judaism. . . . Study man and you will find the Jew's world and the Jew's God" (idem).

In his endeavor to prove the superiority of the Jewish method of approach toward ultimate reality he makes a fine point by proving that Reason has not only shown itself inadequate through its limitation of scope but also through its effect upon the human personality. "Has not Reason so frequently been a willing accomplice to blind passion?" he asks. "Has German pure Reason really been such a great boon to mankind?" (p. 168).

Having thus proved his general thesis of the inadequacy of approaching Truth through Reason or Logic alone, he comes to his main theme, the philosophy of Maimonides. This greatest of all Jewish philosophers has usually been regarded as the Jewish Aristotle, as the advocate of Reason and Logic in the field of religion as well as in science. In a masterly study of all phases

of the works of Maimonides, Dr. Goldman comes to the conclusion that he, too, despite his glorification of Aristotle, approached truth through the traditional Jewish method, the method of "intuition rooted in human experience". His philosophizing made neither Greek nor Aristotelian of him. "Logic and Reason prevailed up to a certain point; deeply rooted in his whole being was the faith of intuition" (p. 105). Even in his system of ethics Maimonides "may have borrowed a few terms from the Greek, but never his spirit" (p. 136).

Many intellectuals make the mistake in thinking that the philosopher approaches Truth in a completely objective sense. That, our Dr. Goldman convincingly proves, is almost humanly impossible. The philosopher cannot altogether divorce himself from his own Ego; there must be something of his subjective self even in his search for objective truth. In a fine chapter, which he terms "Philosophy and Folklore", Dr. Goldman shows that "our philosophy is the handmaid of our inclinations. If we will to believe, it will supply us with logical support" (p. 144). Oft-times, Philosophy is just "rationalization carefully concealed." It is swayed by emotional predispositions, by deeply rooted beliefs, for which the philosophers themselves seldom make any allowances. Even an Aristotle was only "remolding the imaginative accounts of the universe of his people into rational discourse" (pibid). Maimonides, therefore, is no exception in the realm of philosophy when he falls back upon the inherited traditions of his faith and people in his attempted solutions of the riddle of the universe and the problems of human existence. He is the Greek in so far as he adopted the method of the Greek in presenting his thoughts, clothing them in the Aristotelean garbs of Reason and Logic. He remains the Jew, however, when he comes to the border where Reason ends and where Logic is helpless, and then relies upon the intuition that comes to him through his faith and as a result of his saturation in Jewish tradition and thought. In other words, to quote Dr. Goldnian,

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HUTHAIN

By M. SMILIANSKY

Translated from Hebrew by E. M. Edelstein

HE was of a very unwieldy appearance: tall, thick-set and big as a camel, hence his nick-name, Huthain-Gamal. His hands were coarse and very large, like the paws of a bear, and when he would lovingly place his hand on a friend's shoulder that friend would think that a heavy weight had fallen upon him. His face was thick and wide and it was divided in the middle by a large layer of flesh and cartilage, representing the wide-nosnilled nose, on both sides of which, like two deep holes, were set two tiny eyes. A stranger who met him on the road would either move back or turn aside, for outwardly he resembled a highwayman. But his acquaintances feared not at all. They knew that Huthain was a kind man, and that in this coarse body there dwelled a soul of a child. Therefore they would all persecute him, laugh at him and mock him. Would Huthain lift his hand, he could crush his opponent instantly, but never in his life had he struck anyone.

An unfortunate man was Huthain, and all his days was he unfortunate.

* * *

Huthain had an acute fondness for women because they are small, weak and soft, and the smaller, the weaker, the more delicate was the woman, the more attraction did she possess for him. When the coins began to tinkle in his pocket and he could seriously consider the question of marrying, the village girls were eliminated from his list. It was the city beauties who captivated his heart. They were so small, delicate and white! Huthain, therefore, began to save money so that he could afford to marry the girl of his dreams.

At last, when he was five-and-thirty, he bought himself a wife, a daughter of Ramlah, for the price of a thousand francs. And truly, this girl fulfilled his heart's desire. She was small and delicate, her face was white and her eyes black. Even her hands were soft. There was no end to his happiness when his wife was brought to his home. But his joy did not last long. The little woman hated her giant man. The city-bred maiden despised the unwieldy rustic and she could not comprehend his good heart. She was irritable, angry and quarrelsome. And

although Huthain delighted in her, never beat her and never made her do any hard work, she nevertheless hated him and could not forgive him his clumsiness and his huge bulk. But to him, she was like the apple of his eye, and he took his sufferings gladly.

His neighbors would mock him and try to advise him how a wife should be treated, but Huthain closed his ears to their silly talk.

* * *

Only once did Huthain become angry. His wife bore him a daughter, and he named her Halimah. From the day his daughter was born his love for his wife weakened. All the powers of his kind soul were poured into his love for his child-daughter. And since his love for his wife weakened so was his patience exhausted too. She continued hating him, him and his daughter, and many a time would she say: "I hate you and this ugly daughter of yours". At such words his face would contort.

* * *

One day, when he saw his wife pinching the flesh of his little one—and she was then just one year old—he grabbed her by the arm. . . , Huthain did not intend to strike his wife, he never struck anyone . . . he only

although Huthain delighted in her, grabbed her, grabbed—and broke her arm.

* * *

Then her parents came, and Huthain was compelled to divorce his wife. So he lost his wife, his money, and only his daughter was left him. This child filled his whole heart, made him forget his wife and added new zest to his living. Sometimes he would even take his child with him to the place of his daily labor. His ardent desire was that people should call him "Abbu-Halimah", but the wicked villagers would call him, either Huthain or Huthain-Gamal, as heretofore. Only I would call him "Abbu-Halimah", and his small eyes would gaze at me with gratitude and with happiness. Because of this he would love me and would sympathetically put his hand on my shoulder. . . , And because of this, I suffered him not.

* * *

Tears of gladness would appear in Huthain's eyes and he would say to me: "Is not her face like the face of a city-bred girl?" Nevertheless his constant advice to me was to keep away from the city beauties and not to look at their white face and black eyes. Because they do not bring happiness. . . .

"Displaying a Commendable Patience"

In the influential London paper, "The Observer," for example, the suggestion is being made that the Palestinian mandate should be revised and that "the Jewish element should not exceed one-third of the whole population of Palestine." In the American "Catholic World" a writer, a clergyman, professes to see in the Arabs "a helpless people doomed to be robbed of political and economic independence." He finds "the present uprising in Palestine is a peaceful strike of non-cooperation . . . in spite of sporadic outbursts of violence here and there, the Arabs are displaying a commendable patience under sore trial." Wishing that a bomb he heard explode there "could be a shot heard clear around the world," he is moved to declare that "the Arabs believe that life can hold nothing for them should they lose in this conflict.

They are making their last stand as truly as did the Greeks at Thermopyle and our political forefathers at Concord and Lexington."

IF THEY WERE NAZIS THEY WOULD BE IN A DELIMMA

If you were told that an Abrahams, a Davis, an Isaacs, a Lewis, a Levy, and a Moses were all shopkeepers in the East End, London's Jewish section, how many guesses would you need to pick out their race or nationality? Well if you didn't guess right the first time you'd probably never hit on the correct answer. All these individuals according to a letter in a London newspaper, are Welsh. It is explained that "these so-called Jewish names are quite common in the Welsh valleys."

THE PARAGON OF PIGSKIN PASSERS

By PAUL G. GOLDBERG

WHEN the frost is on the pumpkin and the frosh report to the "Old Man," dutiful and willing to serve as sacrificial lambs for the varsity, King Football is on the throne again. Collegiana doffs its black robes and dons its raccoon coat, and where the voice of the cricket was heard in the warmth of spring and summer, the stadia now resound with the shrill, "rah, rah, TEAM!"

Until recent years all of this exuberance of youth, confined to one mad period of eight weeks or thereabouts, had a distinctly "aryan" complexion, but today it is commonplace to read widely of the exploits of Marshall Goldberg, the sensational hard-running back from Pittsburgh out of the hills of West Virginia; of the phenomenal passing and ball-toting of Sid Luckman, Erasmus Hall's contribution to Columbia grid fame, another second-year student, or of Frank Aronson, oddly enough starring as the fullback plunger of the Jesuit St. Mary's University from Merange Valley in California. One, too, learns of Vic Bernstein, who streaked to a brilliant 80-yard run for a touchdown for poor little Brown against mighty Penn, or of Marty Glickman, solace of a disconsolate Syracuse gridiron machine.

But whether any of these, or their fellow-religionists in colleges throughout the land, will ever rival in permanent lustre and worth the one who first appeared on the modern horizon as a great Jewish football player, remains to be seen. The reference is naturally to Benny Friedman, immortal of Michigan, paragon of pigskin passers, one of the very greatest stars in the history of Big Ten football. But where Friedman may be equalled in achievement (a possibility, but hardly a probability), certainly it is unlikely that any Jewish moleskin-wearer will ever remain so prominently before the American public as Friedman has. In a way this is because Benny was the first of the modern Jewish greats and because he has persisted in leading roles for a decade, or since he first achieved All-American fame at Michigan, where he was known as the quarterback who never made a mistake.

His continued prominence was aided by post-graduate work on the gridiron. Coming to New York after three meteoric years under Fielding "Hurry-Up" Yost at Ann Arbor, Friedman

continued his exploits on the gridiron with the New York Professional Giants winning all-league honors in 1928.

But he was too smart to remain long a "pro." Friedman, the man who in a dozen years as a star received only one muscle wrench, realized that it was with brains and not brawn that one could capitalize on ability for any length of time.

So in 1931 he began coaching. Yale, in the doldrums of mediocrity, cast forth its bread upon the waters and hired him as assistant coach to Mal Stevens, present N. Y. U. mentor. This position bore fruit recently, for City College and the Violet have renewed grid relations, but aside from that Benny proved a distinct asset to the Blue. He uncovered promising material, succeeded in developing some fine forward passers and, what was most important for himself, laid the groundwork for his present career as C. C. N. Y. head coach.

But Yale persisted along different football lines than had been inculcated in Friedman at Michigan. His theory of attack (the famous punt, pass and pray system) did not coincide with the Eli bulldog's idea and he was given his release the next year.

Then Friedman returned again to his first love, playing. Restoring the wandering fortunes of the Brooklyn Dodgers at Ebbets Field, he starred as quarterback and assistant manager until a coaching opportunity presented itself at City College. For the past three years he has been successful as tutor of the Beavers and is now concluding another good year.

Benny has adopted New York as his home. Early in 1931 he married Miss Shirley Imberman, of Brooklyn, and since then has settled here. Educational activity, too, is playing a big part in his work for he has appeared at frequent intervals as a speaker at schools and functions. Two years ago he launched a lecture tour of the high schools here, speaking on the value of athletics and discipline.

* * *

Benny came to Yost at Michigan with an outstanding high school reputation. He had been "sold" as a quarterback who was a real "triple-threat", excelling at running with the ball,

passing it and kicking. He lived up to his advance notices from the very start. Able to hit the bullseye with the ball nine times out of ten at a range of 20 yards, his long heaves of 40 and 50 yards were proportionally accurate. He threw what players term a "light" ball, one that traveled fast but which was easy to handle.

Circumstances were ripe for ascension to fame. Yost had a great end to catch Benny's passes when he was not running with the ball. He was the big Swede, Bennie Oosterbaan, whose height enabled him to make magnificent catches. Their teamwork together first burst on the startled eyes and ears of the public in 1925, and reached a great climax in November of that year, when Michigan, with Friedman tossing and Oosterbaan catching, romped to a 50 to 0 triumph over Navy.

In 1926 the All-America promise of the Jewish boy from the Midwest was more than fulfilled. His individual feats came to a head in the traditional game with Illinois, which previously, under Red Grange, had roamed the gridirons of the land with none to usurp its claim to primary distinction. It was a meeting of titans and revenge was the motive, for the year before Friedman had conquered the Illini with a placement kick.

The first score came in the second period. Benny stepped back on his 18-yard line and coolly shot the pigskin with a lusty boot between the goalposts. Again in the fourth quarter he dropped back to plant a placement for another three-pointer, and an additional Wolverine touchdown was unnecessary, for Illinois did not score.

Friedman was not to be stopped, though every Big Ten foe was on the watch for him. It is no secret that in college ball the players go out to "get" a man if they can. They tackle viciously, often centering their aim on tender parts, and if the player is "knocked cold", and subsequently removed from the game or impaired in ability, so much the better.

But Benny was untouchable. Average-sized, he is built along powerful lines. His legs stem up and down and when he is tackled his forward progress is not halted until dead weight

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forces him to stop, and even then he does not fall. He stays on his feet and will not go down.

Several weeks following his exploits against Illinois, Michigan was again pitted against a giant, Ohio State, and again Friedman rose to heights. He of whom it was said that he could do anything with a football except thread a needle with it came through in great style. He fell back to his own 45-yard line, five yards from midfield, and drop-kicked a field goal to nose out the Columbus eleven.

But the greatest of all football thrills was reserved for Benny's senior year in 1927. The setting was the Michigan-Ohio State game again, at the close of the season, and the Buckeyes were thirsting for vengeance. It seemed, too, that they were about to get it, for in the first quarter they jolted Yost's team for ten points, the result of a touchdown and a conversion and a field goal.

In the second period, however, Benny's mighty arm was unlimbered. He shot a long pass to Oosterbaan for a touchdown and then kicked for the extra point. With only fleeting seconds remaining before the intermission point, Benny attempted and successfully kicked a difficult angle goal and the score was tied at 10-all at the close of the first half.

In the third quarter the mighty Michigan player again played his single-handed role in victory. He tossed an accurate pass to a teammate, Hoffman, for a touchdown and this time his foot came in most handily, for he made the extra point. That single tally proved important, for Ohio State was nosed out by that single marker, 17 to 16.

What marked Friedman's career was his tremendous zeal for the game; it held a fascination for him that was carried over in his career as a professional and which persists in him as a coach. Football was more than a livelihood; it had all the glamor and suspense of throbbery life.

Science played a great part in Benny's skill. He is a student of the game and knows all of its intricate angles, particularly those involved in throwing a ball.

"I threw a pass," he related, "much like a baseball pitcher throws a baseball, in an overhand, pitching motion. You can't rifle the passes, for the odds are ten to one against the receiver

knowing when the ball is going to come. When I aim, I aim at the head of the potential receiver and the ball must be more or less lobbed, so that it will fall slowly and is hung on a hook, so to speak."

How did he keep immune from injury? "It's a matter of knowing how to fall," is his idea. "If a player is trained to keep his elbows to his sides and shoulders hunched and he keeps digging, well, he'll never get hurt."

* * *

Benny was named to the City College post after many rumors that he would succeed Chick Meehan at N. Y. U. Perhaps these rumors were helpful, for when it was learned that he was in the market for a position, City College, with its great Jewish student body, felt it was the natural school for him.

But the question of money was in the way, and, as in many schools, it was the Alumni who came to the rescue. Graduates raised a sum estimated at between \$5000 and \$6500 in 1934 and he was named to the post, permanently retiring from professional football to which he had given a respectable status. His present coaching contract runs until April 1, 1937.

Benny's problem at City College was to produce a good team in face of little material, but that he has done a great job, few can deny. When the Beavers play out of their class, they lose, and this is to be expected. In their own category, however, they have proved eminently successful, and this measure of success is a further tribute to Friedman's sterling qualities as a student of the game and as a man.

The Maccabees in America

TO the world outside of Palestine—especially the Gentile world—Palestine in the past has been associated intimately with religion, while at the present time its connotations arouse thoughts of armed conflict between Jew and Arab. Up to a few months ago, in fact, the average individual (and one who considered himself well-informed as well) would have been startled to hear that Palestine was a country teeming with athletic activity, but with the recent tour of the Maccabees soccer team still being talked about, the American sports-lover has come to gain a different point of view of Palestine.

A country, athletically speaking, is retrogressive unless it can be spoken of internationally. England has little baseball and no basketball, but its rugby activities are world renowned, Italy has its bicycle riders and racers, France its runners and bike men, the U. S. its vast array of versatile talent, etc. Palestine was considered more or less of the aborigines until several years ago when the Maccabiah was launched, its own version of the Olympic games. But this venture, was modest, sectarian.

Today, however, the Jews can proudly claim recognition as one of the foremost sports powers on the basis of the accomplishments of its soccer team, which, in its recent tour of Europe, Canada and the United States, irrefutably stamped itself as one of the great teams of the world. The Maccabees departed on Nov. 18 after a month's

tour of this country, and though its record here was inferior to its nonparallel slate in Europe, it convinced the quarter-million or more who saw the 12 games here that the Hebrews are definitely to be classed with the best of America, Austria or England.

The Maccabees, champions of Tel-Aviv, winners of the Palestine National Cup in 1933, were brought here under the auspices of the Federation of Polish Jews, and their games were for the benefit of this organization. The team, however, performed a notable service for its country, for 40% of the proceeds went back to Palestine. This fund is to be used for the financing of a complete team that will participate in the Tokyo Olympic games in 1940, the first time the flag of David will be raised in this international competition.

The boys who came here are partly native-born and partly immigrants. The coach is Egom Pollack, who once played for the great Hakoah team of Vienna, and who lived in this country a few years. Here he starred for soccer teams in New York and elsewhere. The players were selected as the outstanding group following elimination tests, and found the tour a stony road to traverse, since their schedule called for 37 bruising games. Twenty-five of them were to be played on the European continent, and how good the club is can be gleaned from this bit

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JEWISH EVENTS IN REVIEW

By LESTER LYONS

NOTEWORTHY, in scope and significance, is the recent contribution of B'nai B'rith toward the rehabilitation of the Jewish homeland in Palestine. This organization, the largest and perhaps the most influential Jewish fraternal body in the world, has granted \$100,000 to the Jewish National Fund to be used by it for the reclamation of land on which will be established farm colonies for Jewish refugees. It is intended that 1000 acres of land be purchased from the Arabs and that Jewish refugees from Germany and other countries be given an opportunity to settle and develop the land agriculturally. Preference in the designation of settlers will be given to refugees who are members of the B'nai B'rith.

More important than the immediate and much needed relief which this undertaking will afford to distressed Jews is the effect which it will have on organizations which have not espoused the Zionist cause. The B'nai B'rith is a non-Zionist society and its present project represents a particularly significant departure from previous policies and practices of bodies of that character in regard to Zionism.

Inspiring and progressive is the confidence which it displays in the successful establishment in Palestine of a Jewish national home. Alfred M. Cohen, president of that organization, in announcing the grant, declared that the undertaking "is a token of B'nai B'rith's faith in the fulfillment of the Balfour Declaration, which gives assurance to Jews who chose Palestine as their homeland that they may dwell there and enjoy the blessings of life, chief of which is freedom of conscience."

Attempts will be made, no doubt, by non-Zionist or anti-Zionist organizations to minimize the importance of this action on the ground that it is concerned with economic rehabilitation rather than with political advancement of Jewish interests. It probably will be suggested that responsible non-Zionist organizations have never been opposed to the utilization of Palestine as a place of refuge for persecuted Jews and that their opposition to Zionism has been based purely on political grounds.

Notwithstanding such arguments it cannot be disputed that the action of B'nai B'rith will prove immensely helpful to the Zionist program. At this time, with the rights of the Jews to

find a haven in Palestine being in a rather unsettled state notwithstanding the termination of the Arab strike, it is very gratifying that so influential an organization as B'nai B'rith has expressed its faith in the fulfillment of the aspirations of Jewry for the establishment of a national home in Palestine. This undertaking is bound to give an impetus to similar actions by other organizations.

Another important expression of confidence in the economic activities of the Jews in Palestine is indicated by a \$500,000 loan made by Barclay's Bank of London to the all-Jewish city of Tel Aviv. This money is to be used for the improvement and beautification of Tel Aviv, a large share being devoted to water supply and drainage. There is also the prospect that additional sums will be lent to that city by the city of London.

* * *

The Royal Commission of Inquiry, appointed to investigate the causes of the recent disorders in Palestine and to recommend means of settling the differences between the Jews and Arabs there, has already commenced holding hearings. Sir Arthur Grenfell Wainchlope, High Commissioner in Palestine, has appeared before that body as the first witness.

The Arabs, however, resentful at Great Britain's decision not to suspend Jewish immigration to Palestine, have determined to place obstacles in the way of the Commission. Thus, the Arab Higher Committee, the highest representative body of Palestinian Arabs, resolved to boycott the sessions of the Commission. Declaring that "Great Britain is not an independent state but is enslaved to the Jews", an Arabic paper, organ of the Mufti of Jerusalem, has openly threatened that the Arabs would use their own methods to bar the Jews from Palestine if Great Britain does not dare to halt Jewish immigration. A number of Arab notables, on the other hand, including Emir Abdullah of Trans-jordan, have urged the Arab Higher Committee to reverse its determination not to cooperate with the Royal Commission.

At the Jewish Agency in Jerusalem a special meeting was held to correlate the Jewish testimony to be presented to the Commission. David Ben Gurion,

chairman of the Jewish Agency Executive, declared that the demands which would be made to the Commission on behalf of the Jews are based on three premises. "First, is the historic connection between the Jewish people and Palestine; second, is the persecution of Jews in the Diaspora; third, is the country's desolation and poverty without Jews and its revival with the influx of Jewish immigration."

Meanwhile, rumor is current of a scheme to limit Jewish immigration to a figure equivalent to the margin between the natural increase of the Arab population and the natural increase of the Jewish population in the same year. This scheme is said to have been worked out by immigration experts of the Palestine and British Governments for the consideration of the Royal Commission. If this plan were adopted, it is estimated that in ten years the number of Jews would be 36% of the number of Arabs, compared with about 28% now.

* * *

In his first formal address from the throne opening the new session of Parliament, King Edward VIII announced that legislative measures would be taken to deal with the kind of Fascist anti-Semitic activities carried on by Sir Oswald Mosley's blackshirts. In fulfillment of that declaration, Sir John Simon, Home Secretary, has introduced a bill in Parliament designed to curb those activities. The bill forbids the wearing of uniforms in connection with political objectives and the maintenance by private persons of associations of military or similar character, and also provides for the preservation of public order in processions, meetings and public places.

If enacted, this bill is certain to impair considerably the prestige and effectiveness of the Fascist movement in England. Most of the success which Mosley has had in building his party has been due to the attraction which the uniforms and military rites adopted by his group have exercised over the ignorant. It has been shown that on those occasions when his followers were deprived of their pomp and ceremony they cut a very sorry figure.

The Fascist anti-Semitic menace has been very serious in England. The

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BROOKLYN JEWISH CENTER ACTIVITIES

DR. BEN ZION MOSINSOHN TO SPEAK THIS FRIDAY EVENING



Dr. Ben Zion Mosinsonh

At the late Friday Night Services this Friday, November 27th, at 8:30 o'clock, we shall have as our guest speaker, at the invitation of Rabbi Levinthal, Dr. Ben Zion Mosinsonh, famous Zionist and leader of Palestinian Jewry. Dr. Mosinsonh will speak on: "What Now In Palestine?"

Dr. Mosinsonh is a member of the World Zionist Actions Committee, and a member of the Vaad Leumi (Jewish National Council). He is one of the founders and principal of the well-known Herzliah Gymnasia in Tel Aviv. He is, above all, one of the recognized great orators in the Zionist movement.

We hope that many members will avail themselves of the opportunity to listen to one of the outstanding leaders in world Jewish life.

Members and their friends are cordially invited to attend.

Rev. Samuel Kantor will lead in the congregational singing.

LIBRARY SCHEDULE

The Center Library is open on the third floor of our building as per the following schedule: Monday, Tuesday, Wednesday and Thursday evenings from 3:30 to 9:30 P.M. Saturday from 7 to 9:30 P. M. and Sunday from 10 A.M. to 3 P.M.

DR. A. A. BRILL NOTED PSYCHOLOGIST TO SPEAK AT OUR FORUM

The lecturer at the weekly Forum of the Center on Monday evening, November 30th, at 8:15 o'clock, will be the famous psychologist, Dr. Abraham

Special Prayer Delivered by Rabbi Levinthal on the occasion of the eightieth birthday of Justice Brandeis, on Friday, November 13th, 1936

"Almighty God and Father! It is with fervent hearts that we come before Thee tonight to thank Thee for that greatest of all blessings—the blessing of great men. From the beginning of our history, our people were rich in that blessing,—we had great men, whose lives served as living fountains of inspiration, to guide us and to lead us.

Today we thank Thee, in particular, for the blessed life of a great American and a great Jew—Justice Louis D. Brandeis, whose 80th birthday we lovingly commemorate. We thank Thee for his life, so rich in service to humanity, so fruitful in gifts to his own Jewish people. We pray Thee, grant him many more years of life, of health, of strength, that he may continue to give of the richness of his heart and mind to America, to Israel and to all humanity. May he be blessed with Thy favor and Thy grace, *ad me-ah v'-esrim shanah*, until we shall all be privileged to celebrate his one hundredth and twentieth day of birth.

Amen"

A. Brill. The subject of his address will be: "Foundation for a Successful Life".

Dr. Brill is the outstanding interpreter in this country of Prof. Sigmund Freud. He has written a great many books dealing with the problems of psychology, among them, "Psycho-Analysis—Its Theories and Applications", "Fundamental Conceptions of Psycho-Analysis", "Reflections on War and Death", etc.

Admission will be free to Center members and twenty-five cents to non-members.

TELEGRAM OF CONGRATULATIONS TO JUSTICE BRANDEIS

The following telegram was sent to Justice Brandeis by the Brooklyn Jewish Center:

The Brooklyn Jewish Center extends to you its cordial greetings on your eightieth birthday STOP May God bless you with many more years of health strength and vigor so that you may continue your great service to America and to the Jewish people.

Joseph M. Schwartz, Pres.
Henry Seinfel, Vice-Pres.

INSTITUTE OF JEWISH STUDIES FOR ADULTS IN FULL PROGRESS

Our Institute of Jewish Studies for Adults, despite the fact that it enters the fourth year of its existence, is continuing to display the same hold upon the men and women of this community as it has in the past. More than one hundred men and women have registered in the various classes offered, some taking one course and others taking as high as four courses. The readers will be interested in the following figures which show the number of students in each course.

Hebrew A—Taught by Miss Ungar and Mrs. Beder, 32; Hebrew B—taught by Miss Rubee, 19; Hebrew C—taught by Miss Bush, 8; Hebrew D—taught by Mr. Hirsh and Mr. Halevi, 10; Hebrew E—taught by Mr. Edelstein, 4; Jewish History—taught by Rabbi Meyer, 17; Religion—taught by Rabbi Meyer, 12; Talmud A—taught by Dr. Higger, 25; Talmud B—taught by Dr. Higger, 5; The Bible as Literature—taught by Mr. Gribetz, 19; History of Jewish Literature—taught by Mr. Levinthal, 11.

HEBREW SCHOOL ENROLLMENT LARGEST IN SIX YEARS

The members of the Center will be happy to learn that our afternoon Hebrew School has this year made such great strides of progress that the registration of pupils shows an increase of more than 50% over the enrollment of last year. For the past six years we did not go beyond the one hundred mark in the number of our pupils. This year we have about 160 boys and girls.

The Sunday School too shows a marked improvement of 160 children attending regularly the Sunday morning classes.

NOMINATING COMMITTEE ELECTED

The following were elected members of the Nominating Committee for the purpose of presenting a list of officers, trustees and members of the Governing Board to be voted upon at the next annual meeting of the Center.

From the Board of Trustees
Pincus Glickman—550 Ocean Avenue
Fred Kronish — 140 Eighth Avenue
Samuel Rottenberg—1377 President St.

From the Governing Board
Abraham Ginsburg—576 East'n. Pkwy.
Mark J. Goell—278 Linwood Avenue
David B. Kaminsky—368 East'n Pkwy.

From the Membership at Large
K. Karl Klein — 72 Sterling Street
Morris Neinken — 539 Crown Street
Charles Perman — 12 Crown Street

ANNUAL MEETING OF THE CENTER
JANUARY 21st

Notice is hereby given to all members of the Center that the Annual Meeting will be held on Thursday evening, January 21st, 1937 at 8:30 o'clock.

Election and installation of officers, trustees and members of the Governing Board will take place on that evening.

CENTER FORUM

The Center Forum was organized in 1922 for the discussion of problems of interest by leading men and women in public life.

It meets every Monday Evening throughout the season, at 8:30 o'clock promptly.

Coming Forum Lectures
Nov. 30—Dr. Abraham A. Brill
Dec. 7—U. S. Sen. Royal S. Copeland
Dec. 14—Speaker to be announced
Dec. 21—Anita Block
Dec. 28—Dr. John Haynes Holmes
Jan. 4th—Margaret Sanger
Jan. 11—Speaker to be announced
Jan. 18—Anna Louise Strong
Jan. 25—Hon. James G. McDonald

Other speakers will be announced in future issues of the REVIEW.

Admission to the Forum Lectures is 25c to Non-Members.
Free to Center Members

OF SPECIAL INTEREST TO CENTER MEMBERS

Tickets for the Concert at the Metropolitan Opera House are now available for distribution.

The committee wishes to inform the members of the Center that allotments will be made within the next 10 days. The seats are set aside in order of receipt of reservations—first come, first served.

Therefore, please order your seats at once.

The prices of tickets are as follows: Parterre Boxes (8) \$60.00—Grand Tier Boxes (8) \$50.00—Stall Boxes (4) \$25.00—Orchestra \$5.00 and \$4.00—Dress Circle \$3.00 and \$2.00—Balcony \$2.00 and \$1.50—Family Circle \$1.00 and 50c. When ordering tickets for the concert, please mention number of seats desired, prices of tickets and the location. Please enclose check with order.

INTERESTING PROGRAM AT SISTERHOOD MEETING

The monthly membership meeting of the Sisterhood will be held on Monday afternoon, December 14th, at two o'clock. An interesting cultural program has been arranged for that meeting.

Mrs. Lillian Resnikoff Wolfe, who is well known in this community, will read from the poetic writings of her brother, Charles Resnikoff, one of the truly great poets of our day; Mrs. Viola Klein who is also known to our members, will read some of her original poetry. Mr. Emanuel M. Edelstein, a member of our Hebrew School faculty, will deliver a brief address on "The Significance of Chanukah and its Ceremonials".

A fine musical program will be given by Mr. A. Kaufman, a former student of the Petrograd Conservatory of Music and the head of a well known Music Conservatory in this city.

All women of the Center are cordially invited to attend.

MEMBERSHIP ROSTER

In accordance with a decision adopted recently the roster of all members of the Center in good standing will be published in December.

Members in arrears with charges and dues for the current year are requested to please remit payment as soon as possible in order to be included in this list.

THE FIRST ANNUAL

CONCERT

arranged by the Center

at the

METROPOLITAN OPERA HOUSE

Sunday Evening,
MARCH 14th, 1937

The cooperation of all members of the Center is requested to insure the success of this undertaking. The Concert is arranged in place of the Annual Bazaar of the Sisterhood.

Please send your orders for tickets at once. Seats will be set aside in the order of receipt of reservations.

ISIDOR FINE, Chairman
Concert Committee

SENATOR COPELAND FORUM
SPEAKER DECEMBER 7th

At our Forum on Monday evening, December 7th, at 8:15 o'clock, we shall be privileged to have with us as our speaker, United States Senator Royal S. Copeland. The subject of his address will be "What I saw in Palestine". This lecture will be based on Senator Copeland's observations as a member of the Committee of Three United States Senators who recently visited Palestine in an effort to investigate conditions in the holy land.

There will be no charge for admission to members of the Center. An admission fee of twenty-five cents will be made to non-members.

KOL NIDRE LIST

The December issue of the Review will contain the names of all those who responded to the appeal made at the Kol Nidre Services and remitted the amount pledged.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Barz, Herman
Married Leather
Res. 921 Washington Ave.
Bus. 715 Broadway
Proposed by Charles Perman

Bauman, George O.
Married Mortgage Commission
Res.—1088 Carroll Street
Bus.—346 Broadway
Proposed by Isaac D. Sorgen

Berkowitz, Albert I.
Unmarried Attorney
Res. 1552 President St.
Bus. 90 West St.
Proposed by Charles Goldstone

Bittner, Murray C.
Married Bonds
Res. 1040 Carroll St.
Bus. 80 Broad St.
Proposed by Samuel Stark

Cohen, Emanuel
Married Feathers and down
Res. 619 Montgomery St.
Bus. 160 - 7th St., Brooklyn
Proposed by H. Liberman

Decker, Sylvia
Unmarried Construction Co.
Res. 681 Ralph Ave.
Bus. 56 Beaver St.

Erick, David
Unmarried Accountant
Res. 415 Kingston Ave.
Bus. 1472 Broadway
*Proposed by Samuel Katz and
Samuel Stark*

Gellis, Abraham
Unmarried Mfr. & Packer, Prov.
Res. 1344 Carroll St.
Bus. 37 Essex St.
Proposed by Mrs. Jennie Gellis

Glaubman, Harry
Married Mfg. of Ice Cream
Res. 289 Empire Blvd.
Bus. 531 Tiffany St., Bronx
Proposed by Louis Glaubman

Gross, Rose
Unmarried Newspaper
Res. 348 East 91st St.
Bus. 186 Joralemon St.
Proposed by Martin M. Goldman

Harmatz, Harold
Unmarried
Res. 251 Montgomery St.
Proposed by Jacob Harmatz

Halpern, Joseph
Married Pharmaceutical
Res. 399 Crown St.
Bus. 1108 Clarkson Ave.
Proposed by Judge Emanuel Greenberg

CENTER MEMBERSHIP CAMPAIGN
DECEMBER 1st to 31st

The Brooklyn Jewish Center is nationally regarded as one of the leading Jewish institutions of its kind in the country.

It aims to stimulate and to foster wholesome Jewish activities along religious, social, educational and recreational lines.

It is always in the vanguard of all progressive Jewish activities.

We say this in order to stress the importance of urging your friends to align themselves with the members of the Brooklyn Jewish Center, and thereby enjoy all the privileges accorded to members of the institution.

The rates of membership have been greatly reduced, namely:

\$50.00 per year per family (Includes Husband, Wife and Children up to 21 years of age.)

\$37.50 per year for unmarried members

\$25.00 per year for girls

Membership includes participation in all activities.
ENROLL YOUR FRIENDS NOW!

HON. EMANUEL GREENBERG,
Chairman, Membership Committee

Hecht, Samuel
Unmarried Lawyer
Res.—573 Miller Avenue
Bus.—225 Fifth Avenue
Proposed by Emanuel E. Sternfield

Hepner, Irving
Unmarried Restaurant
Res. 1608 Union St.
Bus. 464 Lenox Ave.
Proposed by Philip Jacobs

Hurwitz, Irving
Unmarried Student
Res. 240 Crown St.
Proposed by Morris D. Wender

Husid, Murry
Married Manufacturer of elbows
Res. 636 Eastern Parkway
Bus. 62 Schenectady Ave.
Proposed by David B. Trilling

Jentleson, Jacob
Married Wholesale Jeweler
Res. 508 Montgomery St.
Bus. 9-11 Maiden Lane
Proposed by Saul S. Abelow

Kasman, Dr. Louis P.
Married Physician
Res.—150 Crown Street
Bus.—284 New York Avenue
Proposed by Nathan A. Horowitz

Levine, Samuel
Married Teacher
Res. 65 Ocean Ave.
Bus. Thomas Jefferson H. S.

Littenberg, Cyrus
Unmarried Shipbuilding
Res. 1624 Carroll St.
Bus. Cumberland St. & Flushing Av.
Proposed by A. H. Zirn

Littenberg, Eli
Unmarried Accountant
Res. 1624 Carroll St.
Bus. 1441 Broadway

Littenberg, Michael
Married Int. Revenue Agent
Res. 501 Lefferts Ave.
Bus. 341 - 9th Ave.
Proposed by A. H. Zirn

Marcus, Hannah
Unmarried Credit Clearing House
Res. 1678 Union St.
Bus. 15 Vanderbilt Ave.

Marcus, Sadie
Unmarried Millinery
Res. 1678 Union St.
Bus. 57 West 38th St.

Marks, William
Married Underwear
Res. 1040 Carroll St.
Bus. 330 - 5th Ave.
Proposed by Samuel Stark

Radutzky, Mickey
Unmarried Law Student
Res. 10 Balfour Place
Proposed by M. Radutzky

Rapaport, Bernard
Unmarried
Res. 427 Kingston Ave.
*Proposed by Samuel Katz and
Samuel Stark*

Reissmann, Eugene Dr.
Married Dentist
Res. 1054 Park Place
Bus. 101 East 86th St.
Proposed by Mrs. Jeanette Abelow

Saltz, Stephen S.
Unmarried Attorney
Res. 1650 President St.
Bus. 535 - 5th Ave.
*Proposed by Dick Baum & Samuel
Stark*

Schneider, Max
Widower Insurance
Res. 97 Brooklyn Ave.
Bus. 353 Stone Ave.
*Proposed by Joseph M. Schwartz &
Harry Strongin*

Robbins, Hank
 Unmarried Plywood
 Res. 1460 Carroll St.
 Bus. 178 Gardener Ave.
Proposed by Samuel Robbins

Rosenberg, Harold
 Unmarried
 Res. 60 Herkimer St.
 Bus. 206 Lexington Ave.
Proposed by Sam Munzer

Selden, Louis
 Unmarried Insurance
 Res. 1510 Carroll St.
 Bus. 34 Nassau St.B
Proposed by A. H. Zirn

Shapiro, Harold
 Unmarried Residence Club
 Res. 604 Eastern Parkway
 Bus. 140 Claremont Ave.
Proposed by Samuel J. Meisel

Shure, Eva Mrs.
 Res. 307 Sterling St.

Silberg, Dr. Arnold
 Married Dentist
 Res. 699 Montgomery St.
 Bus. 737 Eastern Parkway and
 Empire State Bldg.
*Proposed by Harry Liberman and
 Maurice Bernhardt*

Spatz, Cecil
 Unmarried Importer
 Res. 558 Williams Ave.
 Bus. 32 Cooper St.
Proposed by M. M. Goldman

Tuchman, Jacob H.
 Married Caterer
 Res. 225 Eastern Parkway
 Bus. 667 Eastern Parkway
*Proposed by Henry Seinfel and
 Hyman Aaron*

Schwartz, Irving
 Married Meat Products
 Res. 380 Kingston Ave.
 Bus. 380 Kingston Ave.
Proposed by Jacob S. Doner

Weber, Mildred
 Unmarried Men's Shirts
 Res. 510 Crown St.
 Bus. 377 roadway
Proposed by Mrs. H. E. Boskowitz

Weitz, Leo
 Married Book Dealer
 Res.—250 Montgomery Street
 Bus.—439 Madison Avenue
Proposed by Henry H. Gross

COLLEGIATE DANCE

Arranged by
 THE JUNIOR LEAGUE OF THE CENTER

Saturday Evening, November 28th

at 8:30 o'clock

Admission by tickets only

The following have applied for reinstatement in the Brooklyn Jewish Center:

Glaubman, Joseph
 Married Confectioners' Supplies
 Res. 468 Crown St.
 Bus. 817 Flushing Ave.
*Proposed by Rev. M. Rogoff and
 Louis Glaubman*

Halperin, Dr. Jacob
 Married Physician
 Res. 789 St. Marks Ave.
 Bus. 1333 President St.
Proposed by Louis Halperin

Kraus, Robert
 Married Wood Flooring
 Res. 1461 Carroll St.
 Bus. 16 Court St.

EMANUEL GREENBERG
Chairman, Membership Committee

CENTER ACADEMY THEATRE PARTY

Wednesday Evening,
 December 16th, 1936

RUTH GORDON in
 "THE COUNTRY WIFE"

HENRY MILLER THEATRE
 W. 43rd Street

"PIRATES OF PENZANCE" TO BE PRESENTED AT THE CENTER DEC. 9th

Gilbert and Sullivan's operetta, "Pirates of Penzance" will be presented in our Auditorium on Wednesday evening, December 9th, at 8:30 o'clock. The production is given by the W.P.A. Federal Theatre Project under the auspices of our Social and Entertainment Committee.

Admission will be 25 cents to all.

"AH, WILDERNESS" TO BE PRODUCED BY THE CENTER PLAYERS

The dramatic group of the Center under the leadership of Mr. Philip Gross will produce Eugene O'Neill's famous drama, "Ah, Wilderness". The date of this production will be announced shortly.

The Center Players hold their regular meetings on Thursday evenings.

PERSONAL

Congratulations are extended to our President, Mr. Joseph M. Schwartz upon his election as Vice-President of the Consolidated Taxpayers Mutual Insurance Company.

CONGRATULATIONS

We extend our sincere congratulations and best wishes to Mr. and Mrs. Herman I. Goldman of 479 Empire Boulevard, who celebrated their twenty-fifth wedding anniversary on Nov. 22.

BASKETBALL GAME

B. J. C. vs. Trupin Club

This Saturday, November 28th
 at 9 P. M.

Preliminary game at 8 P. M.
 Admission — 50 cents

Saturday Evening, December 5
 at 9 o'clock

BASKETBALL GAME

between

B. J. C. & 8th Ave. Temple

Preliminary game at 8 P. M.
 Admission — 75 cents

Young Folks League Invitation Dance following games.

SPRING UP O WELL

(Continued from Page 7)

in. There is literally as well as figuratively no room for artistic temperament on the platform.

This orchestra and choir also differ from others in that they have had but one rehearsal—and that about an hour ago. Their members are drawn from the colonies in the north as well as the southern districts. The tending of wheat fields and cows is more near to the *Halutz* than fiddling—no matter how close to his heart fiddling may be. And even if there was time—there would not be money to pay for the transportation which mass rehearsal would necessitate. So *Yehuda* is the link. He it was who trained the musicians singly or in pairs and the singers in groups, and then—just before the concert—they met for the first time.

And here they are. Some of them have travelled far to sing to the well which has sprung up. Several appear sober-eyed and a bit bewildered. *Yehuda* interrupts his flow of Hebrew long enough to address them in German. Newcomers. Refugees. One does not play with one's music balanced on one's knees in Berlin or Frankfurt. But then neither does one play to a well in Berlin or Frankfurt. *Yehuda* shouts directions in mingled Hebrew and German. The chorus, comprised of young men and women from nearby kvuzoth have their eyes riveted on him. He raises a commanding hand and his symphony slides into stride.

The room is packed with disconnected legs, thighs, buttocks, full red lips, gleaming teeth. And yet for the moment nothing exists but *Yehuda*.

In composing this symphony he insinuated himself into its every chord. And he renders back not only the symphony but himself. His supple body is alive in every muscle—the muscles that have learned to obey him when he works in the quarry. His taut arms and sensitive fingers weave over the heads of the musicians as though they are the violin which he is bowing. His fingers become momentarily immobile as he directs a quieter motif. It is as though he strains physically to induce from his own suspended breathing that bar of quiet for which he seeks. The tempo rises. *Ali Baer enu lah*. Faster. Louder. Fuller tones. The triumphant bubbling of water. The flow of water. Cool water. You feel it running in rivulets over your body. Then in waves. Waves over your hot body. *Yehuda* bends over the players. He is statuesque. He is dancing. At one and the same time he is statuesque and dancing. The chords swell to bursting. *Ali Baer enu lah*. This quarryman-musician is like one possessed. His blue shirt clings to him, wet with perspiration. Perspiration runs in rivers down his forehead and into his eyes. Nothing matters. His supple body seems to have transfix the players. He draws from them quiet. He draws from them the onrush of water. He is dancing. He is statuesque. There are the movements he learned in the quarry. This morning he bent to pull rocks from caves. Tonight he bends to pull rich tones and overtures from a violin. But a Palestine quarry is a symphony. And a symphony a quarry.

Yehuda turns to the audience and commands them to sing his symphony which they have only just heard. He is magnificent. He has brought to them the sound of water. Like a prophet he has tapped the rock and water has gushed forth. The people are intoxicated. *Ali Baer enu lah*. It sweeps the room. *Ali Baer enu lah*. As primitive peoples have lusted after the heart of nature in ignorance, these people are lusting after the heart of nature in knowledge. They have come back—back to the miracle of water. For is not the form of all things a circle? And do not the ends meet?

The room is vital now. Vital with hot breaths and sweat. And through it comes this rush of clean water from the finger-tips of a quarryman. The heads still peer over the ledges of the windows like so many busts in a sculptor's workshop. They send in their voices from the cold, grey, drizzling rain.

Rain. Hot breaths. Sweat. Water. Elemental things. Maddeningly elemental. With the sweat in your nostrils; the swelling chords in your ears; and *Yehuda*'s suppleness filling your eyes, you are close to the ecstatic madness of the elemental. To the madness that sends folk dancing naked to the full moon.

Yehuda no longer exists. Nor the disconnected arms and legs and bosoms. All are one. Rain and sound and motion and bodies. And water streaming over hot bodies. Water from wells.

From fountains . . .
From pools . . .
From ponds . . .
From brooks . . .

From streams . . .
From rivers . . .
From seas . . .

From the breast of the earth like milk.

"And the spirit of God moved upon the face of the waters . . ." And now in this room there is nothing—nothing beyond the face of the waters. The waters slide together. We are beneath. Beneath the cool clear waters.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And now there is a firmament in the room. The waters divide and there is firmament. For *Yehuda* has stepped down from the platform. A table is brought in. And wine in tin kettles. And peanuts. And cakes. *Yehuda* raises his thick cup in a toast to the well-diggers. And *Yehuda* is toasted in the red wine from the kettles.

That is the well whereof the Lord spake unto Moses. Gather the people together and I will give them water. The princes digged the well, the nobles of the people digged.

The princes—the nobles—*Yehuda*—the well-diggers. *Yehuda* drinks. The well-diggers drink. The choir drinks. The orchestra drinks red wine from the kettles. And they eat cake. Cake with raisins tonight because a well sprang up. Sing ye unto it.

And Israel sang this song.

PAUL MUNI

(Continued from Page 8)

³—He has never played with the Theatre Guild.

⁴—This story was prepared before "Pasteur" was released.

⁵—To be taken with two grains of salt.

⁶—This inclination possessed him only when he was very young.

⁷—In more familiar circles this dish is known as sour cream and vegetables, or sour cream and potatoes, or sour cream and cheese.

⁸—He is only passably fond of Sholom Aleichem, Peretz, Hirschbein, I. L. Petetz and some others in the same category.

⁹—He was married to Bella Finkel fifteen years ago. She was a "soubrette" on the Yiddish stage and previously engaged to another actor.

ISRAEL ZANGWILL

its one—after its hundredth—achievement has still its career, to work out common ideas, to evolve en masse a contribution to international welfare. There is no valid reason why Israel should be considered (especially by Israelites only) as the sole exception to a rule as old as history itself.

In this artificial and futile philosophy of Jewish self-immolation on the altar of international good, Zangwill certainly had no faith. From the moment of his first meeting with Herzl in London (1895) he was a convinced, ardent and effective worker for a Jewish National Home. He had a profound admiration for Herzl. One of the memorable passages in "Dreamers of the Ghetto" is his description of Herzl at the First Congress: ". . . a majestic, Oriental figure, the President's. . . . In a congress of impassioned rhetoricians he remains serene, moderate; his voice is in the most part subdued; in its emotional abandonments there is a dry undertone, almost harsh . . . and yet beneath all this statesmanlike prose, touched with the special dryness of the jurist, lurk the romance of the poet and the purposeful vagueness of the modern evolutionist; the fantasy of the Hungarian, the dramatic self-consciousness of the literary artist, the heart of the Jew."

Zangwill and Herzl did not always agree as to detail and even as to policy, and only in 1899 did Zangwill in the matter of the Jewish Colonial Trust become definitely a partisan of Herzl. In London at that time he said: "Dr. Herzl is the first Jewish politician to put his life at the service of the Jews—others had millions, but not political genius. Dr. Herzl has the political genius, but not the millions".

It is not possible to compress into this article an adequate discussion of Zangwill's work for Zionism. It differed in method from that which has become the authorized pattern, and in his insistence upon the formation of the Jewish Territorial Organization, may even have been harmful to the cause although terrified to individual settlers. Nevertheless, the informing spirit of his programme was an intensely loyal Jewishness. When in the earlier years (agreeing in this instance with Herzl) he favored the acceptance of the Uganda territory offered by England, and when in later years he labored (contrary to now generally accepted Zionist principles) for the ter-

(Continued from Page 6)

ritorial group, that involved no essential opposition to Zionism. It was only a concession on his part to the then-apparently insuperable difficulties of regaining Palestine. "The soul" he wrote "is greater than the soil, and the Jewish soul can create its Palestine anywhere without necessarily losing the historic aspiration for the Holy Land".

Zangwill died in the year 1926. In the sixty-two years of his life he created a content of personal achievement and of labor for Jewry which is one of the proud records of modern Israel. As interpreter of his people to an alien

world he helped mightily in removing the barriers of misunderstanding and in facilitating a mutual acceptance between the old order and the new. Through the medium of a gifted pen he took part in the formation and guidance of opinion on many of the important questions of his day. The slogans which he struck off have become the principles of numerous adherents. He was a force for good in his own generation; and it is entirely likely that in the written words which he left behind he will for generations to come continue to impress the mind and the conscience of posterity.

JEWISH EVENTS IN REVIEW

(Continued from Page 13)

blackshirts have been aggressive everywhere in their denunciations of the Jews, and their acts have led to rioting and bloodshed. Fortunately for the Jews, their resistance to such activities has been aided by the cooperation of the democratic forces, including labor. The English church, too, has sympathized with the Jews and has expressed its disapprobation of the anti-Semitic activities of the Fascists.

Typical is the resolution adopted by the London Diocesan Conference wherein it "asserts the fact that Jew and Christian are children of God, and therefore calls on all Christians to stand firm against any and every attempt to arouse anti-Semitic feeling for political or any other ends."

The Bishop of London, who presided over that conference, said that the residents of the East End, the Jewish quarter, were the most peaceable people in the world. "It is monstrous," he declared, "that a body of outsiders should go down to disturb the peace of East London. Jew and Gentile must make a common front to meet the interference of outsiders."

It is interesting to note that Mosley's Fascist activities have not met the favor of Mussolini. In an editorial appearing in the *Popolo D'Italia*, his organ, and believed to have been inspired by him, it is declared that Mosley's work has been a failure and has shown that real Fascism is only an Italian product. The editorial also depreciates Mosley's adoption of unscientific race theories.

* * *

A STRIKING illustration of the extent to which justice and humanity have been banished from Germany may be found in the decisions of its courts. Following are typical cases.

In Eibenstock, near Leipzig, the court sentenced to prison for eighteen months a 65-year old Jew who had advertised in a newspaper for a woman companion. Although his name, Julius Levy, sufficiently indicated he was no "Aryan," he was convicted for having failed to state in the advertisement that he was a Jew, with the object of misleading "Aryan" women.

A Jew who had referred to a local landowner as either a Jew or a half-Jew was sentenced by the Konigsberg court to a fine of 120 marks or forty days' imprisonment. The court declared that "in modern Germany it is generally recognized as a legal principle that to call a German a Jew is to insult him."

In Arnsberg, a Jewish cattle merchant was arrested and deprived of the right to deal in cattle because he had purchased animals at high prices. In Altenahr, another Jewish cattle dealer was arrested for the same "offense."

In Feuchtwanger, Bavaria, a Jewish banker was arrested on the charge that he was too liberal in granting credits to his clients, thereby endangering the capital of depositors in his bank.

* * *

Catholic and Protestant clergymen have been indignantly protesting against the latest campaign of anti-

(Continued on Next Page)

Semitic *Stuermer*, to have the Bible author, some may wish to note, is a Hungarian Jewess.

At the time of the recent Olympics, a number of Iraqi journalists had been specially invited to the games at the expense of the German legation in Bagdad. The fruits of such hospitality are now being displayed in the intense Nazi propaganda which has been going on in Iraq. Violent anti-Semitic attacks, resulting in bloodshed and destruction of property, have been made. The anti-Jewish agitation, it is said, is being fomented by German agents. In spite of the publication of a manifesto by the Pro-Palestine Arab Committee calling on Iraqi Arabs to live in peace with the Jews, the anti-Jewish tension is increasing. So serious has the situation become that censorship has been imposed there.

Anti-Semitism seems to have become more than a fetish in Germany. Attempt is now made to raise it to a science. And since science and professors go hand in hand, what more natural than to have a professor of anti-Semitism? A notorious specialit in that subject is Dr. Von Leers. Next to Streicher, he is probably the most violent anti-Semite in Germany. So now he has been made professor of what may be designated "Scientific anti-Semitism." Officially, his is described as a professorship in the "legal-political and social science on a racial basis."

If the German people ever become tired of or disgusted at the mass of filthy anti-Semitic vituperation spewed at them by their leaders, they need not go beyond their own language to find refreshing and wholesome surcease. Written in their own tongue is a recent work of the highest worth. Headed by Hugh Walpole, an international committee awarded to Yoldina Foldes a \$20,000 prize for the best book of the year in the German language. The

etary. A large part of his fortune he bequeathed to the Jewish community.

* * *

The Polish government is still solicitous about finding places to which its Jews can emigrate (leaving their capital behind, of course). The latest proposal which it is said Poland will make to the League of Nations is that Great Britain be urged to permit the settlement of 200,000 Polish Jews on the British island of Cyprus in the Mediterranean.

At home, despite reassuring and friendly gestures from time to time made by its officials, the Polish government has done nothing to alleviate the wretched economic condition of the Jews or to give them substantial protection against physical attack.

To cope with the Polish situation, the following program was adopted at the latest meeting of the Administrative Committee of the Federation of Polish Jews in New York: 1—To take up with diplomatic representatives of the Polish government the question of the Jewish situation there, and, if it fails, to organize a nation-wide protest; 2—To discuss possible joint action with the International Committee on the Christian Approach to the Jew in an attempt to combat anti-Semitism in Poland.

The Jew has so often been reviled in Poland and charged with offenses of a criminal nature as to make very welcome to Jewry the official Polish statistics on the prevalence of crime among the different kinds of inhabitants. Whereas the Jews comprise 10 per cent of the population the proportion of crimes committed by them ranges from 1.7% in the case of murder to 4% in the case of theft. By the official figures the Jews are shown to be among Poland's most law-abiding citizens. Incidentally, the latest statistics in Lithuania disclose that only 3% of the criminals are Jewish, although the Jews constitute 7% of the population.

OPEN MEETING OF THE NOMINATING COMMITTEE DECEMBER 3rd

The Nominating Committee of the Center will hold an open meeting on Thursday evening, December 3rd, at 8:30 o'clock.

Members of the Center who are desirous of making suggestions to the committee for the nomination of officers, trustees and members of the Governing Board to be voted upon at the Annual Meeting are requested to meet the committee on that evening.

MEMBERSHIP CHANUKAH CELEBRATION

Thursday evening, December 10
at 8:30 o'clock

A fine program of entertainment in keeping with the spirit of Chanukah will follow a brief business meeting. Refreshments will be served.

All members of the Center, their wives and adult sons and daughters, are cordially invited.

Better days, at least in promise, seem to be in store for the Jews in Hungary. During the regime of the late Premier Julius Goemboes, Zionist activity in that country had been forbidden. The present premier, Kolman Daranyi has lifted the official ban. Moreover, he has outlawed a newly-organized anti-Semitic party.

An interesting item coming from that country relates to the re-conversion of a well-known baptised Jew. On his death-bed, Baron Peter van Hatvany, a Hungarian sugar magnate, summoned Chief Rabbi Dr. Hervesi and desired to return to the Jewish fold. His wish was granted and he was enabled to be buried in a Jewish ceni-

To Those Who Have Not Selected A Final Resting Place

An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardship, bewilderment and unnecessary expense.

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LECTURES ON MODERN LITERATURE AND PSYCHOLOGY

Under the joint auspices of the Forum and Education Committee and the W.P.A. Adult Education Program, course lectures on Modern Literature is given on Wednesday evenings at 8:15 o'clock at the Center.

On Wednesday evening, December 2nd, Mr. Kaplan who is delivering these lectures, will speak on "The Literature of Disillusionment". This lecture will treat William Faulkner's famous work "Absalom", also Aldous Huxley's popular book "Eyeless in Gaza".

The Forum and Education Committee announces two courses of lectures in Psychology which are now held in our building under the auspices of the W.P.A. Adult Education Program. Both these courses are given by Miss Florence Rosen, an expert in the field of psychology.

The course in Child Psychology is held in the Men's Social Room every Wednesday afternoon at three o'clock.

Another course in Modern Psychology is held on Wednesday evenings at 8:15 o'clock in the dining room.

Admission is free to all.

A WORD OF THANKS

We gratefully acknowledge receipt of the following donations made recently to the Center:

Subscriptions to the fund for the purchase of books for the Library of Nazi-banned books:

David Shapiro	Benj. Kaplan
Isidore Fine	H. A. Freedman
Ph. Brenner	Louis Halperin
Fred Kronish	Hyman Rachmil
Morris Weinberg	Morris Rosenfeld
William Salzman	M. M. Rutchik
A. Block	John Schanies
Simon H. Kugel	Alex Bernstein
Harry Weinberg	Samuel Katz
Wm. Ball	J. Silberberg
Max Herzfeld	Louis Simon

Donation of books for the library:

Jacob Doner	Henry Seinfel
Harry Liberman	Dr. A. Silberg
Mrs. L. Rosenman	Dr. A. Smith

Ira L. Rosenson

Dr. I. H. Levinthal in honor of Mrs. Levinthal's birthday.

Donation of Taleisim: Simon J. Lapof

JOINT THANKSGIVING SERVICE

For the first time in Brooklyn Jewish life a joint Thanksgiving Service arranged under the auspices of the Brooklyn Jewish Ministers Association will be held at our Center this Thursday morning, November 26th, promptly at eleven o'clock.

The Rev. Dr. Samuel Goldenson, rabbi of Temple Emanuel of New York, and Rabbi Abraham M. Heller, President of the Brooklyn Jewish Ministers Association, will deliver addresses.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 4:30 P. M.

SABBATH SERVICES

Kindling of Candles at 4:16 P. M.

Friday Evening Services at 4:30 P. M.

Sabbath Morning Services (Parsha Vayishlah) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 4:30 P. M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:30 P. M.

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THE ARAB AND THE JEW IN PALESTINE

(Continued from Page 4)

of the Arabs have of the benefits derived from Jewish immigration.

I wonder how many have noticed a minor, but significant bit of news that appeared among the dispatches from Palestine lately, to the effect that certain Arabs were making up a list of signatures to attach to a note asking the government not to stop Jewish immigration. I don't know how successful this attempt was, but that such an incident could have taken place at this time proves that there are inherent feelings of friendship and understanding between the Jew and Arab.

As for the attitude of the Arab masses to the Jews, it is only in such purely Arabic cities as Sechem, Tul, Karin, Nazareth and some others that an antagonism to the Jew exists which may be considered lasting and not a temporary phase. The case is entirely different in the mixed cities of Haifa and Jerusalem. There the two races not only rub elbows with one another, but are actually interdependent in their various business dealings. It is well known that Haifa was least affected by the disorders despite all sorts of provocations and despite the fiercest efforts of the strikers to bring Haifa into line. The port of Haifa remained open throughout the strike, which was hardly noticeable in the cafes or the markets. Even the shopkeepers found it easy to do business.

Why was this so? Because for years the Arabs in these cities linked their interests to the Jews. They rent to each their stores and dwellings, they buy and sell their wares to one another. Several of the bus lines are owned by Arabs and their most frequent passengers are Jews. Similarly, the Jewish lines are full of Arab passengers although some of the Arab buses run parallel to the Jewish.

The same situation exists in most Jewish colonies where the vegetable and fruit trade is so completely in Arab hands that the Jewish gardener wishing to dispose of his produce, has no alternative but to sell it wholesale to the Arab dealers. This was very often the experience of the agricultural school with which I was associated. All the surplus vegetables which were sent to the market were almost boycotted by the Jewish women because they had become so much accustomed to dealing with the Arabs. Several

times we attempted to break this Arab monopoly but failed. My colleague, the agronom, protested and cursed, yet was forced to turn over his produce to the Arabs, who sold it to the Jewish customers at a higher price than he was willing to accept.

To appreciate this condition one must know that during the strike, under the very eyes of the rioters, this trading was continued almost uninterrupted. I remember when one of our heroic guards was killed at Hadera there was an impressive funeral cere-

mony. Thousands stood listening silently to the eulogies and orations, tears in their eyes and their hearts overflowing with grief and bitterness. These emotions turned instinctively into a spirit of revenge, and the local council acted wisely in preventing the Arabs from entering the colony that day. But the next morning the Arabs again filled the market place.

These incidents are well worth considering to indicate the existing interrelationship between Jew and Arab in Palestine, and interrelationship which is awaiting more peaceful days to bring about fruitful results.

THE MACCABEES IN AMERICA

(Continued from Page 12)

of information: The Maccabees won every one of their 25 contests!

Their record here might have been as imposing, were it not for two factors. The boys were tired after their long trip with its overnight stands, and an unfortunate affair in St. Louis contributed greatly to a letdown.

After winning in New York, and eliciting paens of praise for their opening victory at the Yankee Stadium before 30,000, routing a powerful selected New York State All Star team 6 to 0, the Maccabees continued with paramount success in Brooklyn, Philadelphia, Chicago and Detroit until they came to St. Louis. There in a tough, body-contact game, several of their

stars were injured and others severely bruised and the eleven bowed, 3 to 2, for their first setback. The result was that thereafter they lost four games and tied two, thus beclouding the five previous victories they had compiled.

But the press and fans recognized the injustice of their treatment and well understood how, crippled, they were hardly able to continue their former pace. Their final New York appearance was marred by a heavy rain-storm, but the fact that they lost to an All Star team did not detract from their essential merit.

The Jewish lads served to introduce into this country a new style of attack. They advocate the Scotch style, that of close, accurate passing, intermingled with the speed of the English, and this combination served as an eye-opener to the amorphous American method of attack. The great impression they made is certain to have repercussions in local circles next year.

Their stars can rank with the best in the world today. Notably they are the great goalie, Elsner, Captain Donenfeld, Ily Westerman and Mathlis.

It is to be hoped that they will be seen in this country again next year. Certainly their appearance anywhere is a treat for all sports lovers, and they have done more to help the good name of Palestine and Jews than half a dozen good-will projects.

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FOOD FOR THE INTELLECTUAL

(Continued from Page 9)

Aristotle "is only incidental" to Maimonides, "a mere logical scaffolding" to help him better to present his own Jewish views (p.144).

Thus taking Maimonides as the crowning illustration of his thesis, the author presents a view which may seem novel to our intellectuals, but which will undoubtedly make them more wary of their reliance upon science alone for the solution of life's most vexing problems, and which, we feel, will win from them a new respect for those views which were intuitively reached by the great of their own people.

Dr. Goldman is to be congratulated for having produced a thought-provoking book, rich in illustrative Jewish teaching. The fact that in a volume of 257 pages, 53 pages are devoted to notes and references, shows the vast amount of reading and research upon which this study is based. This reviewer agrees with Ludwig Lewisohn that we have here "an amazingly fresh and

important contribution to the thinking of a troubled age."

HEBREW SCHOOL CHANUKAH PARTY DECEMBER 8th

The Hebrew School of the Center will hold a Chanukah Party in the Dining Room of our building on Tuesday evening, December 8th. The party is arranged as a three-fold celebration: To mark the large increase in the number of pupils registered in our school during this season; to welcome the return of Mr. Mordecai Halevi as head instructor of the school; and to greet Mr. Frank Schaeffer upon his recent appointment as chairman of the Hebrew Education Committee.

All parents of Hebrew School pupils and friends of the school are requested to reserve that evening and attend this Chanukah Party.

CLUB ACTIVITIES

Maccabees—Sons of Center members 13 to 15 years of age. Meetings

held on Saturday evenings at 8 o'clock. Athletic period second and fourth Saturday at 7 P. M.

Vivalets—Daughters of Center members 13 to 15 years of age. Meeting night—Saturday at eight o'clock.

Center Club—Sons and daughters of Center members, boys 15 to 17 and girls 14 to 16 years of age. Meetings—Saturdays at 8 P. M.

Girl Scouts—Meetings are held every Wednesday evening at 7 P. M.

Boy Scouts—12 to 16 years of age. Troop meetings are held on Thursdays at 7 P. M.

Junior League—Membership open to girls 16 to 19 years of age and boys between the ages of 17 to 20. Meetings—Mondays at 8 P. M.

Center Players—Open to adult members and sons and daughters of Center members. Meetings—Thursdays at 8:30 P. M.

Young Folks League—Meetings are held on the third Thursday of each month. Membership is open to single members and adult sons and daughters of Center members.

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